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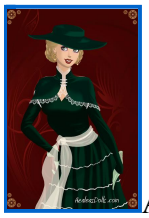
3331 Aristasian Calendar

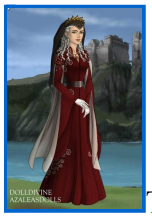
Recent Networkwide Posts

- Crystal Lindqvist wrote a new post, Me too!, on the site The Hildotter Hermitage 2 days, 16 hours ago

 As I think that I deserve a new outfit for Advent/Nativity as well:

Although the Snow Fairy costume was lovely as well:

- Amethyst Rill wrote a new post, New Virtual Outfits!, on the site The Hildotter Hermitage 2 days, 20 hours ago

   There is nothing like virtual paper dolls to improve my mood, and because I love to show off my virtual creations, here are the full outfits for the new avvies for Miss Hildotter, the Vika, and myself:

  <a […]

- Sushuri-chei wrote a new post, Advent and an new word, on the site The Mushroom Patch 4 days, 18 hours ago

  I really wanted to show you the leckie advent calendar my Mamala. It is so wonderful because every day you can see a new musical animation involving things like cute kitties and musical ursie-dolls and tivvy […]

- Elefarya Rosamunda wrote a new post, I could just *die*!, on the site Casa Rosamunda 6 days, 11 hours ago

  I heartily approve the Takarazuka tradition of ending tragedies with a bonus “happy in the afterlife” scene.

- Elefarya Rosamunda wrote a new post, Advent music, on the site Casa Rosamunda 1 week, 1 day ago

  And now for your listening pleasure, the Sailor Moon Chorus:

- Elefarya Rosamunda wrote a new post, My strength is as the strength of ten, because my heart is pure, on the site Casa Rosamunda 1 week, 1 day ago

A maiden knight–to me is given
Such hope, I know not fear;
I yearn to breathe the airs of heaven
That often meet me here.
I muse on joy that will not cease,
Pure spaces clothed in living […]

- Morgan Hildotter wrote a new post, Happy Advent/Astraea 3332, on the site The Hildotter Hermitage 1 week, 1 day ago

Happy Advent! Below is the calendar for the month of Advent, or Astraea 3332:

- Morgan Hildotter wrote a new post, Lunar Eclipse, on the site The Hildotter Hermitage 1 week, 1 day ago

  Oh dear! Oh dear! I have fallen down on my job as the resident astrologer. The beginning of advent this year has been marked with a Full Moon and a partial lunar eclipse, which was visible this morning in the […]

- Sushuri-chei wrote a new post, Jasmine Flower, on the site The Mushroom Patch 1 week, 3 days ago

  Here is something beautiful I wanted to share with you all. It may remind some of you of home!

- Elefarya Rosamunda wrote a new post, A Point of Order About My Name, on the site Casa Rosamunda 1 week, 4 days ago

  So, I've been mulling over how maids address me for some time. Even my closest friends in the Amity group do not address me as Elefarea-chei or Miss Elefarea, you see. It seems not quite right for them to do so, […]

Group Admins

The Clubhouse

Public Group active 42 minutes ago ago

This is a group for activities of all kinds. It is a good place for discussions of various subjects that are "open" rather than on a particular member's blog and where one wants the permanence and the more sophisticated controls (enabling replies, quotations, editing etc.) of a Forum discussion rather than the "tweeting" character of regular updates.

It is open to any Heartbook member who wants to join.

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State of the Protectorate (21 posts)

← Group Forum Group Forum Directory

- Lucetta Jane Spurling said 1 week ago ago:
  I hope it isn't impertinent of me to ask, but I was wondering just how large Aristasia-in-Telluria is these days. How many maids are active in Elektraspace? Do we have any colonies beyond our own homesteads? I feel that the operation is smaller, more refined, these days–I understand that there isn't much in the way of outreach anymore, due in part to attracting the "wrong sort."

  I ask this because I had a dream last night. I was pouring over Miss Hildotter's extensive work on astrology, and I knew I could have gone on all night like that, but a maternal feeling compelled me to put my reading aside for another time and go to bed. I don't know if I can convey to you how rare this is, but it was! I went straightaway to bed without a second thought! And early this morning, perhaps an hour before sunrise, with the down duvet pulled up and my dear cat curled close, I had a lovely little dream.

I dreamt of a temple, built tall and glorious in the Art Neo style, all pink sandstone with thick shards of glass like rays of light, bas relief murals electroplated in gold, red enamel gems… Inside, the decor was like a grand hotel as one might see in Vintesse. Temple maidens minced serenely about in kimono-like robes: gold (with white sashes) for the higher ranks and white (with red sashes) for the initiates; the high priestess, herself, wore red with gold. I felt that I wanted to be one of them, to wear white and feel pure, to feel fierce love wrapped around me like a sash of red silk.

And as stunning as the temple was, it was but a centerpiece for the rest of the tableau: a real village and a farm where all the pledged maids lived and worked. On the surface, every element of the complex–the temple services, the shops, the farmers' market–was open to the Tellurian public (even men), provided they could behave themselves; but, of course, the greater part of each element was a cloister, free from every whisper from the fallen world and its people.

I saw that this real village was in the southern portion of America, near the mountains–I might guess somewhere in Utah or California–near to "civilization," but with much of its own room, in a place fairly open to "alternative religions," and good for growing food.

After waking, this vision only grew more tangible in my mind, and I began to think about how such a lovely thing could be made manifest. It can't be all that difficult to legally register as a religion (if the Chapel of Mother God hasn't yet already), and with services like Indiegogo, it's relatively easy to raise seed funding for any endeavor. I'm convinced that with the enduring power of Truth and a lot of determined work, something like this could be possible.

As to why this is not something upon which the first generation of exile and Tellurian-native Aristasians focused is a theory I may expound upon another time; but, I find its fact lamentable.

Thank you for letting me go on so!
#

- Morgan Hildotter said 1 week ago ago:
Honored Miss Spurling,

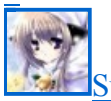
What you wrote is VERY interesting. Right now, our group is rather small, and mostly on Elektra. There may be small households around that are not connected with our Elektra group, but as far as this particular group, we are looking at a small group of maids around the globe connected over Elektra and, I believe, in the Aethyr. The subtle, aethyric connections are quite strong though, I believe. This may seem strange….but, I believe it to be the case. You seem to be part of that aethyric connection as well, even though you have just arrived among us.

I do not want to say more, but this might have been a vision given to you by the Fairies (or the servants of the Janyati). Thank you for sharing it with us.

I am so glad that you enjoyed my humble offerings regarding astrology on my blog :).

In Amity,
Morgan Hildotter

#

-  Sushuri-chei said 1 week ago ago:
This is a dreffly fascinating post because we are VERY much considering the State of the Protectorate right now in ways that have not happened since Bridgehead. We are not in a position to say too much right now but your thoughts and dream are extremely timely!

The older Aristasians were always extremely shy of "fishoffal" (bongo official things) so I would think things like registering publicly as a religion in Telluria would have been very far from their thinking, and also why older, non-elektra groups are not very visible! Also again why so many misconceptions could spring up around the name "Aristasia".

Should things move onto a different basis? Well I can only say that everyone is very open to ideas and ready to make new moves if that seems to be the right thing to do.

I think our lack of outreach has less to do with worrying about attracting the wrong people (I think they self-deselect quite quickly these days) as with an uncertainty as to how to proceed. We really have very little idea of what lies in the Wild Outlands and how (and whether) to approach them. As a group I would venture to say that we are improbably naive by current West Telluri standards – which is both a huge handicap and a huge treasure.

But – well – again we are open to completely new directions at this stage. We are prepared if necessary for revolutionary action (directed, of course by absolutely stable Principle).

The Protectorate is, I believe, about to define itself more clearly – and we see this as the second phase of Bridgehead. We have long had the idea of a settlement in mind. I love your Temple-based one, although we have often thought it would be College-based. There is no reason, of course, why it might not be both. Your description puts me in mind of the Golden Temple of Nevrayapurh – which of course makes sense for a Novari protectorate.

And how interesting about your maternal feeling. Who is watching over us, I wonder!

#

- Lucetta Jane Spurling said 1 week ago ago:
How curiously serendipitous! I thank you honoured ladies for your insight.

Now, being so new, you hardly know me. I don't want to impose, nor do I want to seem attention-grabby. Yet, I have held the sentiments of Aristasian sense and philosophy in a safe place in my heart for many years, so finally getting to speak to you all and open that locket has spilled out so much emotion, fueling so many exciting ideas and musings…

A college-based settlement sounds ultimately ideal and just perfect for Virtualia (I now regret I could never attend when I first heard of it). However, I have a feeling that setting up and even

maintaining that sort of thing in Telluria would be prohibitively difficult for the scope of the Protectorate as it is currently. I can't imagine the regulations involved, let alone the costs and the need for many, many more maids.

At least in America, churches pop up all the time, need very few resources (time, space, capital, personelle), are welcoming by nature, are in many respects (civil, legal, and financial) protected by the government, and the public is comfortable with making donations to them. For these reasons, though I don't feel particularly religious, myself, it seems a sound course (IF Bridgehead is looking for such a course) and I would rally behind it.

In any case, a number of maids would need to be up to their elbows in "fishoffal" stuff to accomplish any of this. I have been in the process of launching my own Elektra-native start-up in Telluria, and while I still feel very naive to business management in general, my proximity to the world of entrepreneurship has brought much news of companies pledged to work ethically, with very sound cultural guidelines for the employees and values guidelines for business practices. And the best news is that these "peer progressive" (or "flat"–I think of them as being tribal) companies outperform their "traditional" counterparts, so there is much incentive to continue on this way. I see many in the Pit aspiring to a new sincerity, and there is much murmuring as to this trend becoming a wave becoming a revolution. Cyclical historians William Strauss and Neil Howe projected that, if six centuries of pattern are any indication, the public sentiment is due to be drawn together any moment now.

Sorry to blather on, but I can't help but feel optimistic about a movement that may not reverse the Eclipse but is at least poised to put up a fight.

I know that Aristasia has long taken a neutral stance toward the social politics of Telluria; but, if we are to build a settlement of any sort, from Hestia to sovereign colony, we have to tangle with it. Thus, it would seem wise to have one or two maids savvy to its ways. Much can be lost in translation. Not all of us are strong enough for this task, but we would be fools to stand defenseless before the Enemy.
#

- Lady Aquila said 1 week ago ago:
Honored Miss Spurling, your thoughts are interesting and illuminating and not at all out of place. It is very good to have you adding your ideas here.

On the College model, I see where we may have a slightly crossed wire. I don't think there would ever be any suggestion that we would become a fishoffal college for many reasons, including, but not limited to, the ones you state and the fact we are far too protective of our intellectual independence to let the Octopus get a tentacle on it in any shape or form.

The kind of College model we might well use would be a Lay College and would certainly have no fishoffal existence. The question of whether we should or should not have some fishoffal "frontage" for tactical reasons is quite separate from this.

And I should stress that phrase "for tactical reasons". If it is strategically advisable to have a fishoffal storefront, as it were, then we may well do so and it may well take a religious form – we do have a spiritual basis after all.

But we are not going to *become* that storefront. What we actually are will be determined by Aristasian law and Aristasian law only. We recognize no other as legitimate, which is an entirely separate matter from whether it may be expedient to utilize it.

The College model may well emerge simply because we never seem to be able to do much without becoming involved in learning pursuits. Aristasians have a huge intellectual curiosity and there is a large intellectual work to be done – essentially continuing the work of *The Feminine Universe* in applying Feminine Essentialist analysis to a whole range of intellectual questions.

And then, of course, most girls want uniforms, and teams and honors and everything that goes with a Lay College.

It is not really our job to put up a fight against the Eclipse except insofar as we keep it out of the Protectorate, although it is possible that some outlanders may learn something from our work. Or not. That is really their affair, not ours and I think we would see it, if it occurred, as a happy side-effect rather than a purpose.

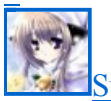
#

- Lucetta Jane Spurling said 1 week ago ago:
Thank you very much, Honoured Miss Aquila, for the clarification on colleges. It's a much lovelier thing than I was imagining, and I can't believe I had forgotten all about it.

I certainly hope we would never become whatever shallow PR chimera is presented to the general public. I think the outreach attempts of Aristasia-in-Telluria have already well proven that self-promotional commercial endeavors are misleading at best and exploitative at worst. My only real interest in being established, fishoffal-like, is two-fold: 1) to spread a wide net for lost maids who might otherwise miss us entirely, and 2) to be able to accept Tellurian currency in order to fund a Tellurian establishment. No physical settlement means no need for money, but I'd like to live in a proper colony, wouldn't you?

I absolutely agree that it's not our responsibility to mount a war against the horrors of the Pit. But I will cheer for those who do. And I'm emboldened by the news that Telluria may be more accepting of an Aristasian settlement in the coming days than it would have been in recent years.

#

-  Sushuri-chei said 6 days, 19 hours ago ago:
I am thinking it is more than serendipity that you are raising this matter, honored Miss Spurling. I think there is a current in the Aethyr!

We definitely do want a proper colony. That CAN be done with no fishoffals, though I also see the value of having at least a fishoffal shell (if that doesn't sound too odd). I am not sure quite why outlanders might want to contribute money to a bunch of aliens but if they do that is nice! Spreading a wide net is a good idea. I wonder if anyone knows anything about that.

#

- Lucetta Jane Spurling said 6 days, 2 hours ago ago:
  It would seem to me that bongos will give money to just about anything, and I would venture that it has to do with the desire to connect to each other and feel altruistic and helpful and good.

  They give in order to support causes that benefit them personally, but they also give on principle–charity, shared values, etc. In the entrepreneurial world, they want to have bragging rights, be an early-adopter, have some influence on the endeavor, see some return, or just love a gamble. But whatever the conscious reason, giving money is an exercise of power, and because they don't "get" anything in return, they expect to receive a certain brand of good karma (or maybe just peer prestige, for the most cynical of philanthropists and investors).

  In short, I think anyone, even a Deanic church, could entice a few dollars out of bongo-guilt. Not to imply that we should, but it is an avenue. And also a question of ethics.
  #
- Elefarya Rosamunda said 5 days, 8 hours ago ago:
  I've been mulling it over.

  We can't go about calling people who willingly support us "bongos", for a start. Actually, I've been growing more uncomfortable with that term for some time…I feel like the people around us, however alien or muddle-headed, should be honored for *whatever* feeble attempts towards thame they make – it's certainly hard enough to do anything properly when you've lived, perhaps all your life, in such a place as the Pit. I understand that a lot of maids here, including me at times, are righteously angry at the people who have destroyed unthinkingly the Normal Society and at those who willingly allow for that destruction. I also understand that being honest enough to address a problem openly is very important for solving a problem, or at the very least, avoiding pitfalls.

  However, I personally don't like calling names – I think it demeans me as much as the subject of my displeasure. I'm probably a bit neurotic about this at times – people tell me that I have to "dumb down" my language and I get very uncomfortable with that term (if it matters, I prefer the word "simplify"). This is of course unless I've truly lost my temper, in which case I'm capable of wielding a poisonous tongue, to my later regret.

  I'm aware that my discomfort with the term "bongo" sets me apart from the rest of the Amity group, for which I apologize. I do request that we lay aside the term when discussing people who are so kind, for whatever reason, as to support us financially.

  As for why people might donate to a Deanic cloister, it's about the same reason as they'd donate anywhere else – that others might do something on their behalf. It's a long religious tradition across multiple cultures to accompany a religious donation with a request for intercessionary prayer. Deanism has gathered a sort of Oort cloud of Tellurians, and if they wanted to follow that tradition it would be no sin to accept those donations and pray those prayers.
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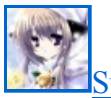
-  Sushuri-chei said 5 days, 8 hours ago ago:
I don't think I have ever been impolite to any individual (well, unless she was offensive first).

I am not sure where the term "bongo" comes from but it is largely a differentiating word. It avoids speaking in the same way of all Tellurians because some of them *aren't* bongos. One could perhaps use a less slangy sounding expression, but actually to drop that *concept* would risk (and when I say "risk" I think I really mean "entail") using words like "outlander" or "Tellurian" with some tinge of the contempt one rightly feels for bongos. And when I say "rightly" I don't mean that it is right to have contempt for any given individual (I try not to) but that their culture and all that they stand for *is* contemptible. Post-modernism is contemptible. Foul language is contemptible. The whole inversion of thinking it is clever to be nasty and coarse is contemptible. Nothing can stop reasonable people from having contempt for these things because it is the natural and proper reaction.

The word "bongo" has been a differentiating word that helps us *not* to apply that contempt to outlanders in general. To me it has tended to be something of an abstraction, not necessarily referring to individuals but to the way they behave and are brainwashed. I am completely aware that if someone else held the puppet-strings of their mass-media and education systems they would be decent people. They are really just passive receptors, and even their much-vaunted "rebellion" is only obedience. They are *told* it is good to "rebel" (but only in certain narrowly defined ways outlined by their masters), so they do. In exactly those ways and those ways only. Good sheep really. Bad shepherds.

I am not really arguing that "bongo" is the right term. It is quite an odd one when one thinks about it. But one does need to consider the whole economy of one's language and realize that simply eliminating it would be likely to erase a distinction and shift the weight of one's feelings about repulsiveness onto words like "Tellurian" which ought to be much more neutral.

I suppose I am somewhat chary of accepting donations for the corollaries of some of the reasons you state. We really do need to stand apart from what is wrong and not become afraid to criticize it from politeness or gratitude or (worst of all) self-interest.

While criticizing the Pit on its own terms and for its own sake has rightly been largely interdicted, always and forever right is right and wrong is wrong, and we should never become too afraid, or too embroiled, to say so without fear or favor.
#

- Lucetta Jane Spurling said 5 days, 2 hours ago ago:
I always thought the term "bongo" tasted a bit nasty–but I want so dearly to use the proper terminology–I'm often torn between the desire to submit and belong and follow elders' wisdom, and listening to my spiritual instincts.

With the utmost respect to and affection for our honoured ancestresses, I submit the following theory.

I feel that the first Aristasian colonists, from what I have read, were a bit too much preoccupied, and even defined by, what they were not. In coining a vocabulary for the new horrors of the

world, they wove a lot of contempt into our language, which is necessarily invoked whenever we use it. It reflects truth, but it also draws us back to that mindset.

As second-wave(?) Aristasians-in-Telluria, we have the luxury of defining ourselves as what we are, rather than what we are not, standing comfortably outside that to which our ancestresses stood in opposition. Their great gift to us was their ability to walk that thinnest of lines and not fall into the Pit's riptide of pseudo-rebellion, so that we no longer must fight that battle ourselves.

So our experience is not their experience. Telluria has changed. The makeup and methods and means of the Protectorate have changed. The psychic landscape of the maid-as-Aristasian has changed in these strange decades.

I'm tempted to suggest that some cleaning-house is in order, at least in the case of these old-fashioned terms, much like there was great effort to expunge the apparent (if fictitious) "discipliny-ness" of those days from our current operations. Or is this a Pittish urge toward the supposed safety and freedom of deracination? This is where my rhetoric ends (be it quivering-nervous and blondish) and I am truly lost in a circle of doubt of my reason and mistrust of my feelings. I would be glad to be admonished for my misinformation and poisoned logic (or petted, were this not the case).

I'm too torn up, now, to even think about hypothetical donations, but I very much like the ring of what Honoured Miss Elefarya had to say.

#

- Catherine Sarvieri said 5 days, 1 hour ago ago:
"The term 'bongo' has been a differentiating word that helps us *not* to apply that contempt to outlanders in general." – Sushuri-chei.
"We can't go about calling people who willingly support us 'bongos'." -Rosa-chei.

I think those are the two key statements in this discussion. And I fully agree with both.

Some people ARE bongos. Personally, I would say it isn't name-calling – it is a description. How else would we be able to distinguish between them and decent Tellurians?

#

- Crystal Lindqvist said 5 days, 1 hour ago ago:
Rayati all!

Before I begin, can we start with a big group hug? None of us like disharmony, or even mild disagreement.

That being said, as uncomfortable as this discussion has started to become, I think that it has moved us to the right place. Honored Miss Spurling, I think that you deserve quite a bit of praise for starting this discussion, and for the courage to share your dream with us. That dream was VERY likely to be a Fairy inspired dream, and the fact that you, as a newcomer, had this dream, when you had no way of knowing the things that we have been discussing recently, only emphasizes the involvement of the Fairies.

The FoD's (the Forces of Darkness) may be trying to stir up some disharmony; however, even that disharmony has led us right to the place we need to be, I think.

Before we can talk about the practicalities, such as physical location and funding, we need to look at some core questions….which, in a sense, Honored Miss Spurling, you have intuitively raised with your last post on this thread.

I think that these questions are: Who are we? What are we here to do? Who are the people we are responsible for and to? How do we interact with Telluria?

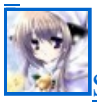
Our foundresses of many years ago had to address these questions, and these questions might have been re-visited throughout the years; however, I think that we may need to address them again. I do not know whether these questions have been re-visited since Operation Bridgehead (http://aristasia-central.com/encyclopaedia/tiki-index.php?page=Operation+Bridgehead). If they have, I apologize. They certainly have not been re-visited by the current group.

I think that from these core questions, the answer to pragmatic matters like the use of the term "bongo" and how we fund ourselves will naturally flow.

There may also be directives we receive from the High Command from the Motherland. It is my understanding our moving away from a public image associated with "discipliny-ness" was a response to one of these directives. Generally, it is my understanding that the High Command does not necessarily involve themselves in our day to day operations, but they do weigh in on important matters from time to time.

So….I think that the turn of this discussion is alright, even if it is a little uncomfortable. We all love each other, and we all are here to serve Dea, the Light, and the Motherland. If we stay on the path, I think that we will be guided towards agreement and harmony.

In loving Amity,
Crystal Lindqvist
#

-  Sushuri-chei said 4 days, 23 hours ago ago:
Honored Miss Spurling, please do not feel torn up – at least not in the sense that you feel our open discussion of differing points of view disturbing. In terms of not being certain what is the right course, I think we are all unsure, and that is fine. That is what we are trying to determine.

You do not know us well (and I think that may change), but when we talk like this we are *not*, as certain unbalanced-vikhelic peoples might be, "taking sides" or attacking each other even mildly – we are considering different sides of a question with a view to discovering the right course. I think everyone is making important points. If sometimes those points seem hard to resolve, that is our purpose – to discover how to resolve them, or which ones may need to be somewhat adjusted.

The outland model is based on the idea of permanent opposition (which finds its expression in its Authority-substitute, the "party system"), ours is based on finding the right Way.

I think you are entirely correct in saying that our Aristaisan-in-Tellurian foremothers were too concerned with defining themselves in terms of what they were not. That was probably necessary at that time, and I hope I am not saying too much when I suggest that the next phase (Bridgehead deployment phase II, as it were) will be precisely about defining ourselves by what we *are*, in Motherland terms rather than Tellurian terms.

This will possibly make us in some ways more alien to Tellurians and in other ways less threatening to them. Of course we need to keep clear eyes as to what is wrong because it does surround many of us. Telluria has changed but hardly for the better. Most of the tendencies our foremothers criticized are worse now than they were then. Some people – Aristasians – look back to the times they criticized so strongly as a period of relative racination compared to the West-Telluri present – and certainly there were still some vestiges of civility then that are now gone and forgotten.

Is there also a blind striving toward good in some quarters? Maybe, though it is very vulnerable to corruption. The Lolita movement (in the West) attracts girls who want to adhere to femininity and traditional delicacy and charm, but it has quickly been overrun with girls who think themselves shocking and (therefore) clever to dress beautifully but curse and behave like the lowest of – and here the word is surely justified! – bongos. As if "shocking" behavior had not become the norm half a century ago.

It is fascinating how the Pit disciplines itself. The supposed "rebels" are Daddy's brainwashed troops bringing those who would stray from the Path of Wrongeousness back into line. The sheer efficiency of the programmed self-policing reflex is really quite amazing in its evil cunning.

Part of our new approach I think will be to show the possibility real bread – and lasting, unwavering bread, if you will excuse the mixed metaphor – where the Pit turns all incipient bread so quickly and efficiently into stones.

So has the Telluria changed for the good at all? In a few ways it may have. To continue with the same example, it seems to have changed in that there is any impetus toward the beauty of Lolita at all, however efficiently any movement (in the natural direction) beyond clothes to values has been quashed. It is perhaps here that our outland opportunities may lie. Though they do not lie in blunting our clear analysis of what is wrong – quite the reverse. If we have anything to offer that outlanders may find of use it is in that we are wholly independent and therefore can be completely clear on these matters.

However, as Miss Spurling rightly states, really the change lies at heart in defining ourselves by what we are rather than what we are not. The ways that may or may not affect our foreign relations (such as they are or may be) is really secondary to that.

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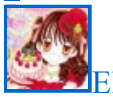
-  Elefarya Rosamunda said 4 days, 22 hours ago ago:
Sushuri-chei, you are, as usual, correct. I would hate if the general term for Tellurians became tainted by the behavior of the worst of them, and we absolutely do need to choose our financial matrons with utmost care, since they will inevitably color everything we do with that money. I

would propose that customers and matrons are two very different things, and producing something of value is by far the simplest way for us to finance any on-the-ground operations. (As evidenced by my failing my most recent finance quiz (don't worry it wasn't worth much) from sheer incredulity.) I'm not sure bongo is the *best* word, but it at least has the merit of avoiding obscenity.

Miss Spurling, I think I know exactly how you feel – it really wasn't long ago that I was new and *so* anxious to do it all right, without being exactly sure when to trust my instincts and when to ignore them. It hasn't been long for any of us (except Sushuri-chei, who has always been young and never new) and we do feel your sincerity and good will. Please keep sharing your ideas and thoughts, and don't be afraid that we would reject *you* when we disagree with some of them.

Miss Sarvieri, your incisiveness is breathtaking. If you aren't getting top marks in class, your teachers need to retake their training.

Miss Lundqvist, I think you are absolutely asking the right questions, and the answers will require, at the least, a lot of thought from all of us.
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